/166 cont./

245 the humidity that it collects. Almost constantly, a "basin," tanut, plur. tuna, is arranged at the foot of the olive trees: a [312] concave angle, outlined by a little flow-trench, takes up the descent of the impluvium, where the séguia water is not led by gravity in turns.

But no choice of the varieties of almond trees: those that scale the middle slopes, and testify moreover to a /167/ meritorious hardiness, do not result from any selection. They are [433] bastards made up of dozens of origins. Their yield is normally tiny, even though occasionally the surprise of an abundant fruc- [426] tification bursts forth. The risk is enormous. It enters into the calculations of the moneylenders. Sale while green, called bay^{c} u-ssalam, at usurious rates, formerly drained the almond near Mogador at the same time that it supplied the rich man of the mountain with liquid money. Around the olive trees, the "suckers," ayyawn (plur. of ayyaw), are carefully safeguarded. They pass for a sign of vitality, just as an excess of foliage does: they are compared to the beard of a man. Native aesthetics opts not for the single and thick trunk, but for the thicket of shoots [242] which finally develops at each base. Of course, neither grafting nor pruning. The "oleander," tazemmurt, is left to its decorative role, and, for us, a Mediterranean reminder, for the oleolentiscetum of the botanists has almost completely disappeared; it exists only in rare patches in the region of Imintanout. Diseases and parasites ravage every planting. For everything, this rural society -- quite significant poverty -- has only one word, the bu-zegg^{w}agh, that is, "the red," and, of course, cannot help it. The harvesting is a brutal beating, which abolishes hopes for the following year. Whence a productivity generally biennial. As for the walnut trees, the stripping of the roots in the search for the sswak (cf. name of the walnut tree, tsswikt) and even premature felling ravage the plantations. The resources of the orchard are reduced to these three species. The rarity of the fig tree in particular is noticeable. And despite the altitude, no apple trees or cherry trees. Here and there, in the high mountains, some [251] peach or apricot trees. They give rise to a fairly expert canning industry, notably at Ikis.

184 /42 cont./
342 household. A little apart from the other rooms often rises a
[574] small, second-story chamber, the "tamesrit," where one receives guests, who have access to it from the outside.

The mountain houses are more modest. They are made of small, separate units to which one has access from the outside. They are constructed in stone, walled up with a little clay; their terraces are of earth and edged with heavy, flat stones.
[231] Each of them has a second story, raised so little that one stands up with difficulty; the goats and sheep live below; the upper part is reserved for provisions and the habitation of people. /43/ The entrance doors are light and fragile, for one need not fear foreign thieves. A large, square room, without stories, covered by a terrace, in the center of which is arranged a wide opening, serves as kitchen and gynaeceum. All around stretch the threshing floors bordered by dressed stones. To avoid the cold and humidity, only tiny windows are pierced in the walls; in the regions disturbed by war, these openings take on the look of loopholes, and care is taken to arrange them in such a way that the inhabitants could not be hit by a bullet fired from outside. Finally, on the terraces, galleries closed by lattices of branches of pink laurel permit living in the open air, sheltered from the nearly vertical rays of the sun.

[361] These poor houses of the high valleys, all alike, tiered on a slope, often resemble the cells of a wasp's nest.

621 Sad in the rain and snow, when the inhabitants shiver in the
511 vermin and the clouds linger on the flank of the mountains, these
512 little hamlets become lively in the sun. In the brightened sky
[354] the fumes rise through the gaping openings of the kitchens; the
[521] men get together under the galleries to chat; the golden bunches
[251] of maize and the scarlet peppers dry on the terraces. The flocks
[233] leave the enclosures, guided by the children, while the women,
[857] who climb toward the forest in order to look for their heavy loads
[462] of dead wood, courageously forget their miserable existence and send out into the light the shrill note of their singing.

/125 cont./

*631 [152] forces; it seems that their only weakness might be the jealousy that divides them and sets them against one another.

What we are permitted to know about the internal life of the great commands, however, serves well to give us the best idea of the power of the Berbère /Berber/ kaids. At the center of their domains they erected first of all imposing fortresses that contain hundreds of wives, relatives, servants, and slaves; artisans work in the courtyards of these casbahs; on the threshold, Jews sell and lend at interest; all this activity sometimes makes of their dwellings, such as Telwet and Bouaboud, for example, veritable little towns in the heart of the tribes. Inside the enclosure of the casbahs one finds huge storerooms in which the grain harvested in the best lands of the valley is stored; it is there, too, that the subjects come to pay taxes in kind levied at the time of the harvest; finally, far from indiscreet glances, in the deep underground vaults, stretch huge prisons, in which, in the vermin, the highway bandits, as well as the rebels mad enough to have tried to struggle against the all-powerful mountain lords, die slowly.

*631 712 [632] [343] [251] [651] [697]

Most of the time, the casbah of the Berbère /Berber/ chief is not alone in rising above the humble houses of his subjects. Other dwellings, scarcely less vast and luxurious, also protected by ramparts and decorated with towers, appear in the vicinity; these are the residences of the kaid's relatives. Thus we see /126/ that this domination is exercised over the land not by one chief, but by an entire family.

On the great access routes of the mountains still other fortresses rise up, often less important, it is true. Their role is to guard the most-frequented passages. Such are the casbahs of Agergour and of Tagadirt n Bour on the Nefis, of the Aït Oughir and of Tazert on the roads that lead to Telwet. In the tribes farther from the center of command, the "khalifats" /caliphates/ of the master also live behind solid ramparts, and some of these casbahs seem by their luxury and their proud dimensions to express a will for power and domination. To this last type belong, to the North of the Atlas, the fortress of Amismiz of the Gedmiwa and of the Aït ʿAddi at Imi n Tanout; on the South slope of the